

Second Peter 1:12-21

1:12 - Therefore I intend always to remind you of these qualities, though you know them and are established in the truth that you have.

1352 δίο Therefore 3756 ουκI shall not 272 αμελήσω neglect
1473 υμάς you 104 αεί continually (or, “always”) 5279 υπομιμνήσκειν to remind
4012 περί concerning 3778 τούτων these *things* (this is future tense. Which “these things”?
-from 1:3-11? –chapters 2-3? –the Book of Mark?) 2539 καίπερ though 1492 ειδότας knowing
2532 και and 4741 εστηριγμένους being fixed firmly 1722 εν in 3588 τη the 3918 παρούση
at hand 225 αληθεια truth

Dio meaning “because of these things” mentioned above Peter is going to teach them again. Peter is trying to ground/establish the believers not destroy the arguments of the false teachers. Peter considers his responsibility to strengthen the faltering brothers. Consider a connection with Jesus’ words to Peter in Luke 22:31-34 and John 21:15-19.

Because of the importance of what is at stake Peter will continue to teach.

The false teachers are using the same information to mis-direct the believers:

- “grace” is used as a doorway to immorality (2:19 as it is in Romans 6:1)
- “knowledge” is used as a substitute for obedience (1 John 2:4 and 1 Corinthians 8:2)

Peter is ready to remind his readers of these qualities and the true teaching.

Peter recognizes his readers know and are established.

“I intend always to remind you of these qualities”

- **aei** (“always”) indicates that his intention is to provide a permanent reminder
- This seems to indicate that Peter is thinking of the letter he is writing
- Peter also knew from first-hand experience the necessity of being reminded and repeatedly told the truth

The use of the words “remind”, “know”, and “established” are important for these reasons:

1. “remind” – (**upomimneskein**) - **Hupomimneskein** (“to cause to remember”) refers to a repeated reminder.
2. “know” – (**eidotas**) - “you know” (**eidotas**) refers to knowledge in their mind, but not necessarily experiential knowledge (**ginoskontes**).
3. “established” – (**esterigmenous**) - “are established (**esterigmenous**) refers to knowledge that has been tested, tried, confirmed and strengthened through the readers’ personal experience. This is the word used by Jesus when addressing Peter in Luke 22:32. Peter uses this word in the closing prayer in 1 Peter 5:10 and will use it again in this book in 2 Peter 3:17.

“truth” (aletheia) appears to be the apostolic teaching provided by Peter and the others (including Paul 3:15). Jude also refers to this “truth” as “the faith that was once for all delivered to the saints.” (Jude 3). This “truth” or “the faith” will be contrasted with the false teaching (myths) and immorality of the false teachers in chapter 2.

“the truth that you have” or “in the present truth” is a reference to the established apostolic doctrine.

This view is supported by these references:

- Colossians 1:4-7 – “we heard of your faith in Christ Jesus and of the love that you have for all the saints, because of the hope laid up for you in heaven. Of this you have heard before in the word of the truth, the gospel, which has come to you, as indeed in the whole world it is bearing

fruit and increasing—as it also does among you, since the day you heard it and understood the grace of God in truth, just as you learned it from Epaphras our beloved fellow servant.”

- Acts 2:42 – “They devoted themselves to the apostles’ teaching and to the fellowship, to the breaking of bread and to prayer.”
- Jude 3 – “Dear friends, although I was very eager to write to you about the salvation we share, I felt I had to write and urge you to contend for the faith that was once for all entrusted to the saints.”
- Titus 1:1-3 - “Paul, a servant of God and an apostle of Jesus Christ, for the sake of the faith of God’s elect and their knowledge of the truth, which accords with godliness, in hope of eternal life, which God, who never lies, promised before the ages began and at the proper time manifested in his word through the preaching with which I have been entrusted by the command of God our Savior.”
- Titus 2:1 – “You must teach what is in accord with sound doctrine.”

1:13 - I think it right, as long as I am in this body, to stir you up by way of reminder,

1342-1161 δίκαιον δε But justly 2233 ηγούμαι esteem it 1909 εφ’ for
3745 όσον as long as 1510.2.1 ειμι am 1722 εν in
3778 τούτω this 3588 τω 4638 σκηνώματι tent
1326 διεγείρειν to awaken (also, “to stir up” and “to arouse against” the false teaching?)
1473 υμάς you 1722 εν by 5280 υπομνήσει recollection

“I think it right” – refers to Peter’s personal understanding of his calling and personal responsibility to keep presenting the truth to these believers and to counter the false-teachers.

This could stem from the commission given to him by Jesus in Luke 22:32,

“I have prayed for you that your faith may not fail. And when you have turned again, strengthen your brothers.”

“to stir you up (*diegeirein humas*) – this is intensive in fore and means “to arouse thoroughly” and refers to either:

- waking them up from slumber
- keeping them alert and ready to act or in action

Peter will fulfill his commission and keep his readers vigilant “by putting them in remembrance (*en hupomnesei*)

“tent” – (*skenoma*) - commonly used to refer to the body in Greek writing. Paul himself uses the analogy in 2 Corinthians 5:1, 4. The contrast between our temporary tent with our eternal dwelling place it to be considered to be the point. The “body” is not used in the Greek text. Some want to make a connection with “tent” here and “tent” (“tabernacle”) in Matthew 17:4.

1:14 - since I know that the putting off of my body will be soon, as our Lord Jesus Christ made clear to me.

1492 ειδώς knowing 3754 ότι that 5031 ταχινή quick
1510.2.3 εστιν is 3588 η the 595 απόθεις getting rid
3588 του 4638-1473 σκηνώματός μου of my tent
2531 καθώς as 2532 και also 3588 ο 2962-1473 κύριος ημών our Lord
Ιησούς Jesus 5547 χριστός Christ 1213 εδήλωσέ manifested 1473 μοι to me

John 21:18-19

The Greek word **tachine** (ταχινή) can mean “suddenly” or “soon”

1:15 - And I will make every effort so that after my departure you may be able at any time to recall these things.

[4704-1161](#) σπουδάσω δε But I will hurry [2532](#) και also [1539](#) εκάστοτε always
[2192-1473](#) έχειν υμάς for you to have [3326](#) μετά after [3588](#) την
[1699](#) εμήν my [1841](#) έξοδον exodus [3588](#) την the
[3778](#) τούτων of these things [3420](#) μνήμην remembrance [4160](#) ποιείσθαι making

This is a restatement of 1:12.

“will make every effort” is from **spoudaso** – “diligent” is also in the future tense. And, refers to:

- writings useful in the future?
- Chapter 2 and 3 that will be written in “the future” moments?
- Mark’s Gospel?
- Peter’s ministry in his final days?
- Against the false teachers who are said to be “coming” in the future tense in 2:1.

Note again the yoking together the concepts of God’s grace and our effort/work in order to achieve God’s grace.

What is Peter referring to when he says, “you may be able at any time to recall these things”?

- Are these things in their minds/souls?
- Are these things in the church doctrine?
- Are these things in Peter’s second letter?
- Are these things in Peter’s writings?
- Are these things in Mark’s Gospel (and, Second Peter may have been a cover letter for it)?

Mark’s Gospel – the disciple of the Apostle John named Papias wrote around 125 AD:

“This also the presbyter used to say – Mark, having been Peter’s translator, wrote accurately, not however in order, as much as he was concerned for one thing only, not to omit any omit any of the things he had heard, or to falsify anything in them.”

The idea that Mark wrote Peter’s teaching and Peter’s account in the Gospel of Mark was known to be the case as early as the first 10 years after Peter’s death. Before 150 AD many writers refer to Mark’s recording in his Gospel Peter’s accounts and considered 2 Peter a cover letter for that Gospel (Clement and Irenaeus.) In Cave 7 at Quran a fragment that matches Mark 6:52-53 was found along side a fragment with wording (six letters) that matches 2 Peter 1:15. This means that the Qumran community had a copy of Mark’s Gospel (and, possibly a copy of 2 Peter before 70 AD (the Qumran community was abandoned by 68 AD.)

1:16 - For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty.

[3756-1063](#) ου γαρ For not [4679](#) σεσοφισμένοις discerning [3454](#) μύθοις fables

[1811](#) εξακολουθήσαντες following after

[1107](#)εγνωρίσαμεν did we make known (*egnorisamen* is “we apostles” and the apostolic doctrine)

[1473](#) υμίν to you [3588](#) την the [3588](#)του

[2962-1473](#) κυρίου ημών of our Lord Ιησού Jesus [5547](#) χριστού Christ

[1411](#) δύναμιν power [2532](#) και and

[3952](#) παρουσίαν arrival (*parousia* - In the Hellenistic world this was the arrival of a god or a ruler. And, was a technical term in the NT for the future coming of Jesus: Mt. 24:3, 27, 37, 39; 1 Cor. 15:23; 1 Thes. 2:19; 3:13; 4:15; 5:23; 2 Thes. 2:1, 8; James 5:7-8; 2 Peter 3:4, 12; 1 John 2:28)

[235](#) αλλ’ but [2030](#) επόπται spectators [1096](#) γεννηθέντες having been [3588](#) της [1565](#) εκείνου of that ones’ [3168](#) μεγαλειότητος magnificence

Peter uses the word *mythois* in a way that seems to give the impression that there were false teachers accusing Peter of making of stories to support his teaching and doctrinal views. In this case Peter would be accused of making up the story of the Transfiguration to support his opinion that Jesus was going to return in power from heaven and establish the Kingdom of God on earth.

Mythois can mean:

- Stories – Josephus uses the word mythois along with the same Greek verb (“to follow”) that Peter uses.
- Allegories - accounts of Jesus’ miracles where merely allegories, not historical.
- Fictitious prophecies
- “Old wives tales” – as *mythois* is translated in Titus 1:14; 2 Timothy 4:4; 1 Timothy 1:4; 4:7
- Greek culture had myths about gods that conveyed a point of a truth but was not actually historical.

Here Peter is not saying the false teachers taught myths, but that the false teachers considered Peter’s teaching to be myths.

Sesophismenois means “cleverly invented” or “discerning” or “cleverly devised”

Peter uses two contrasting participles concerning Apostolic Doctrine when he says:

1. What it was NOT – it was not **sesophismenois mythois** (“**myths cleverly devised**” to **communicate Peter’s hope for a lost cause!**)
2. What it WAS – Historical (transfiguration) and Prophetic (Word of God)

The account of Jesus’ transfiguration was both:

1. An actual present occurrence of the manifestation of Jesus’ glory.
2. A future manifestation of Jesus’ glory.

Peter is not attacking Gnostics (who appeared in full force around 150 AD) because Gnostics themselves followed myths to discover and teach secret knowledge.

Instead it seems Peter was attacking false Christian teachers who taught:

1. A past resurrection that had occurred when the believer was “born again”. This is described by Paul as having died with Christ and then raised with Christ at baptism (Col. 2:12 and Romans 6:3-5)
2. A past “coming of Christ” that had occurred with the coming of the Spirit

This was the doctrine of Hymenaeus and Philetus in 2 Timothy 2:17-18. They held to an over realized eschatology.

Peter uses the Transfiguration to refute the false teachers:

- Jesus will come in glory as he demonstrated at the Transfiguration
- Jesus' future coming is in agreement with the prophets of the OT

The Transfiguration is not presented in the Gospels as a foretaste of Jesus' physical resurrection from the grave, but as a foretaste of Jesus coming (*parousia*) in power and glory to establish his kingdom.

In 125 AD the writer of the Apocalypse of Peter explained the appearance of Moses and Elijah as a foretaste of the resurrected and glorified believers.

“Eyewitnesses” is from *epoptes* which is a word used to refer to people initiated into a mystery religion. Peter may be saying “we apostles (Peter, James, John) were initiated into some inside information that was not given to others. Peter then would be using this word to disarm the false teachers who were teaching about things that they had not been initiated into.

“Majesty” is *megaleiotes*.

The false teachers doubted the future return of Christ:

1. Life goes on and on as usual – 2 Peter 3:3-7
2. If there is no resurrection and no Second Coming then there is no judgment or eternal life. So, live for today and pursue the things of this world. There is no pursuit of godliness and spiritual growth is not stressed.

1:17 - For when he received honor and glory from God the Father, and the voice was borne to him by the Majestic Glory, “This is my beloved Son, with whom I am well pleased,”

2983-1063 λαβών γαρ For having received 3844 παρά from 2316 θεού God 3962
πατρός *the father* 5092 τιμήν honor 2532 και and 1391 δόξαν glory 5456
φωνής voice 5342 ενεχθείσης having been brought 1473 αὐτῷ to him
5107 τοιάσδε such a 5259 ὑπό by 3588 τῆς the
3169 μεγαλοπρεποῦς majestic 1391 δόξης glory *saying* 3778 οὗτός This
1510.2.3 ἐστὶν is 3588 ὁ 5207-1473 υἱός μου my son 3588 ὁ the
27 ἀγαπητός beloved 1519 εἰς in 3739 ὃν whom 1473 ἐγὼ I
2106 εὐδόκησα take pleasure in

Two things have occurred that align with Daniel 7:14:

1. Jesus appears in power and coming
2. God then gives Jesus honor and glory

The Transfiguration is a visualization of the Second Coming and kingdom as declared in Matthew 16:28-17:13; Mark 9:1-12; Luke 9:27-36

The Transfiguration was a manifestation of what the Second Coming will be like.

The repetition of the preposition in 2 Peter 1:17 means there are two titles being used for Jesus:

1. Son -
2. Beloved

These titles are from Psalm 2:7, then Peter stays with the Psalm 2 theme in the next verse calling Mount Hermon the “holy mountain from Psalm 2:6.

Peter omits "listen to him" because Peter was not stressing the superiority of Jesus over the Law (Moses) and the Prophets (Elijah).

1:18 - we ourselves heard this very voice borne from heaven, for we were with him on the holy mountain.

[2532](#) και And [3778](#) ταύτην this [3588](#) την [5456](#) φωνήν voice
[1473](#) ημείς we [191](#) ηκούσαμεν heard [1537](#) εξ from [3772](#) ουρανού heaven
[5342](#) ενεχθείσαν brought [4862](#) συν with [1473](#) αὐτῷ him [1510.6](#) ὄντες being
[1722](#) ἐν on [3588](#) τῷ the [3735](#) ὄρει mountain [3588](#) τῷ [39](#) ἁγίῳ holy

In verses 1:16-18 Peter does what he said he would do in 2 Peter 1:12-15: Peter reminds his readers that the parousia of Jesus was not a myth. The transfiguration was not a cleverly developed story designed to encourage hope of Jesus' fictional return.

1:19 - And we have the prophetic word more fully confirmed, to which you will do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts,

[2532](#) και And [2192](#) ἔχομεν we have [949](#) βεβαιότερον more firm
[3588](#) τὸν the [4397](#) προφητικόν prophetic [3056](#) λόγον word
[3739](#) ᾧ which [2573](#) καλῶς well [4160](#) ποιεῖτε you do
[4337](#) προσέχοντες heeding [5613](#) ὡς as [3088](#) λύχνῳ lamp
[5316](#) φαίνοντι shining forth [1722](#) ἐν in [850](#) αὐχμηρῶα dismal
[5117](#) τόπῳ place [2193](#) ἕως until [3739](#) οὗ which
[2250](#) ἡμέρα day [1306](#) διαυγάσῃ should shine through [2532](#) και and
[5459](#) φωσφόρος *the morning star* [393](#) ἀνατείλῃ should arise [1722](#) ἐν in
[3588](#) ταῖς [2588-1473](#) καρδίαις ὑμῶν your hearts

The transfiguration actually confirmed the correct interpretation of the OT prophets. We must use the prophetic word (scripture) to evaluate our doctrine, thoughts and life.

1:20 - knowing this first of all, that no prophecy of Scripture comes from someone's own interpretation.

τοῦτο This [4412](#) πρῶτον first [1097](#) γινώσκοντες knowing
[3754](#) ὅτι that [3956](#) πάντα every [4394](#) προφητεία prophecy
[1124](#) γραφῆς of scripture [2398](#) ἰδίας by private [1955](#) ἐπιλύσεως explanation
[3756](#) οὐ does not [1096](#) γίνεται take place

Prophecy of Jesus' return are found in Isaiah 42 (42:1) and Psalm 2 (2:7)

1:21 - For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.

[3756-1063](#) οὐ γὰρ For not [2307](#) θελήματι by will [444](#) ἀνθρώπου of man
[5342](#) ἠνέχθη was borne [4218](#) ποτέ at some time or other [4394](#) προφητεία¹ prophecy
[235](#) ἀλλά but [5259](#) ὑπὸ by [4151](#) πνεύματος spirit [39](#) ἁγίου holy
[5342](#) φερόμενοι being borne [2980](#) ἐλάλησαν spoke [3588](#) οἱ the [39](#) ἅγιοι holy
[2316](#) θεοῦ of God [444](#) ἄνθρωποι men

POINT: The transfiguration confirms Peter's interpretation of Scripture => There will be a Second Coming!